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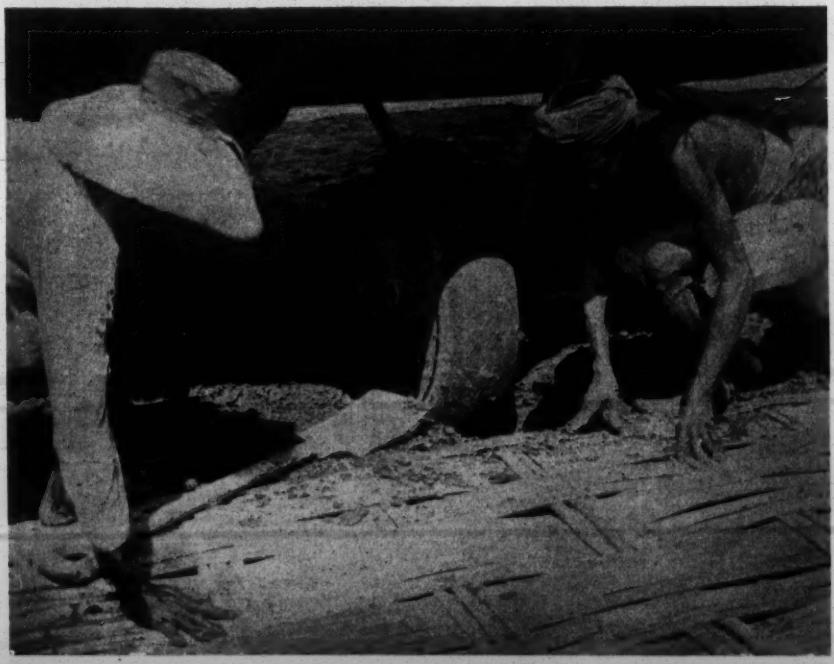

Photograph by Sir Ross Smith. © *National Geographic Society.*

NATIVES DIGGING THE WHEELS OF AN AIRPLANE FROM THE MUD AT SOERABAYA, JAVA

This incident occurred during the historic airplane flight of Sir Ross Smith from London to Australia described by him, in a narrative which has been called an epic of aviation, in the National Geographic Magazine for March, 1921.

DO YOU WISH YOUR BULLETINS CONTINUED?

Requests for the Geographic News Bulletin must be renewed if you asked for them last February. If you desire the Bulletins continued please notify The National Geographic Society, Washington, D. C., promptly. The blank following Bulletin No. 1 may be used.

The Geographic News Bulletin is published weekly throughout the school year (thirty issues) and will be mailed to teachers for one year upon receipt of 25 cents (in stamps or money order). Entered as second-class matter, January 27, 1922, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 9, 1922.

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South China: Where Civil War Still Smoulders

NOT ONE, but many civil wars recently have assailed China, though some of these might better be regarded merely as skirmishes. Hostilities recently occurred between the two Kwang provinces of Southern China during which Kwangsi adhered to the Peking government while Canton, in the Kwangtung Province, is the stronghold of Dr. Sun Yat Sen's party.

These two provinces of the former Celestial Empire crawl in a dragon-trail line across the south of the country from a point just west of Formosa where they begin to skirt the China Sea west to the reaches of little-known Yunnan and Siam. They are interesting in the very antitheses of some of their characteristics.

Pauper and Prince Among Provinces

Kwangsi is usually considered a pauper province and is the least densely populated portion of China, while Kwangtung, which contains Canton, one of the largest cities in the East, is the most ambitious of the divisions of the republic.

From ancient times Kwangsi, however, has been a mysterious region. Its wild mountain fastnesses and forest-clad hills have been the haunts of robbers, rebels and revolutionists. The natives have peopled its grottoes, caves, and crags with fairies, devils, dragons, and elfin sprites, and nature has populated the hills with wild beasts that wander unmolested through the sparsely settled mountain districts.

The hill regions, due to their steepness and lack of soil, drive the people of the province to a floating existence upon its rivers, the picturesque and typical native junks gliding past the queer flat-bottom craft and the salt boats, on all of which at night the people, having cast anchor, sleep to the lullaby of the ceaseless roar of waters and the weird calls of the natives to frighten off the evil spirits.

Prophets Cherished at Home

Kweilin, the capital of Kwangsi, like the capitals of most of China's eighteen provinces, is located on the banks of a hospitable river—the Kwei, a large tributary of the West River. Here in a city which cherishes the memory of Shun, who lived in 2200 B. C., and to whom three thousand years later was built a temple which is standing today, the Governor of Kwangsi resides. The lake region between Pinglo and Kweilin does not leave the traveler guessing how the fairy stories originated, but makes him wonder why the more appreciative tourists have not made a beaten trail to some of the elfin haunts.

Just within the eastern boundary of the province stands Wuchow, the commercial capital of Kwangsi.

The Chinese province name Kwangtung we have Anglicized into Canton, just one of the many names which that city has worn since the days of ancient Imperial Cathay. Its soubriquet is the City of the Goat, which it won because five immortals once rode within its limits before the end of the Chou dynasty

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KNITTING SHETLAND SHAWLS

Note the "Cruse," or old lamp, on the wall, which burns fish oil as an illuminant. The flame is fed by the dried pith of a rush instead of a wick.

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The Shawls That Mother Used to Wear

CLOTHING manufacturers discussing the possibility of the use of cassimeres for making boys' clothing for the spring of 1923, and the girl of today, draping about her slim shoulders deep fringed scarfs after the fashion of her great-grandmother of a hundred years ago, are both harking back to the time when Kashmir, one of the 700 native states of India, had developed an industry in the production of fine woolen fabrics and Kashmir shawls.

When the Aryan youth of that land of beauty sang beside the Shalimar gardens in Srinagar of the pale hands he loved, the object of his affections probably had draped about her own youthful shoulders one of those products of the weavers' art which put Kashmir on the map, or at least made it synonymous in our minds with woolen fabrics of the softest and finest texture.

From Land of "Lalla Rookh"

Always Kashmir has been famed for its beauty since Sir Thomas Moore wrote the lilting lines of his sugar-coated romance, "Lalla Rookh," and probably long before. Srinagar, its capital, stretches out picturesquely in the fertile vale of Kashmir along both sides of the river Jhelum, the whole of the country itself lying in the foothills of the Himalayas.

Back in the reign of Napoleon Bonaparte, when that temporarily devoted husband was looking for rare gifts to please the fancy of his charming and gracious wife, he bought one of the most beautiful of the shawls for her, and from that time on the Kashmir shawls ran a long and brilliant course at the court of fickle fashion, and Srinagar

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A SENORITA OF SEVILLE

This devotee of Terpsichore is a graduate of one of the finest dancing academies of Europe, for Spaniards, like the Russians before the war, pride themselves upon the thoroughness with which their professional dancers are trained.

in 250 B. C. upon five goats, and their traditional mounts, which, it is explained, were turned into stone, are pointed out to this day.

Seat of Progress

The sleek Chinamen of Canton resemble closely the types which one sees in various parts of the United States, as the progressive Cantonese are ready to leave their country to try their luck in other climes. The native Chinese skyscrapers of the city, which have been modeled after those of New York, would give the homesick American a lump in his throat for a sight of the skyline of Manhattan. But out beyond the city in the rural districts of Kwangtung he would probably forget his pangs in the charm of the low stone houses of the villagers tucked behind fields of plumed millet, near their sweet-potato terraces and rice swamps, over which flutter long lines of white streamers to scare away the magpies. The violet-spangled meadows, the luxuriant ferns, the mystic purple lotus, the fragrant Chinese narcissus, which almost grows before his eyes, the heavily clustered bougainvillea, and the giant bamboo make it a land of beauty and delight.

Kwangtung raises large numbers of mulberry trees from which the worms spin some of our best silk, and since the return of many of Kwangtung's people from Manila, where they have learned the secrets of expert tobacco culture, this product is being added to her list.

Bulletin No. 1, February 12, 1923.

Form for Renewal of Bulletin Requests

Many requests for the Geographic News Bulletin were made for the year ending with a February, 1923, issue. If you desire the Bulletins continued kindly notify The Society promptly. The attached form may be used:

School Service Department
National Geographic Society
Washington, D. C.

Kindly send ..... copies of the Geographic News Bulletin for the school year beginning with the issue of February 12, for class room use, to

Name .....

Address for sending Bulletins.....

City ..... State.....

I am a teacher in ..... school .....grade

Enclose 25 cents for each annual subscription.

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A Caliph "Without Portfolio"

WHAT is a caliph? And what is the significance of divesting him of temporal power?

Action to that end taken by the Kemalists is a more radical departure than the western mind can grasp readily. Indeed, Near East politics are inextricably bound up with religion in ways it is hard for us to conceive. And some prevalent misconceptions about the Mohammedan faith seem to add confusion to many discussions about Moslem problems.

The easiest way to dispel some of our haziness is by pointing to several striking likenesses between the world's two newest among the major religions. The term "Mohammedan," like the term "Christian," is a nickname. Both names were given, with contemptuous intent, by enemies of the religions.

Both Religions Nicknamed

The term "Christian" was quickly adopted by the followers of the Nazarene. The term "Mohammedan" never has been adopted by the followers of the Prophet. He sought to avoid the employment of his own name by supplying one—the name of Islam—by which he hoped Mohammedanism would be known. He further sought to make this word, meaning resignation, imply the five cardinal points of the new faith. The first of these points was the brief creed, "There is no God but Allah, and Mohammed is his prophet." The other four enjoined prayer, giving of alms, the fast of Ramodan and pilgrimage to Mecca.

Another significant parallel between Christianity and Mohammedanism is that both are the religions of millions of people of races alien to that of their founders. Christ was a Jew; Mohammed was an Arab. It is the Mohammedanism modified by the Turkish temperament and nationality that has clashed with Western civilization in recent centuries.

Islam Not a Religious Unit

Most misleading of all the illusions about Mohammedanism, however, is the tacit assumption that the Mohammedan world is a religious unit. Seen a long way off the sects and groups fade away. In reality there are two great branches of Mohammedanism, the Sunnites and the Shiites. Among both these branches, and also outside them, there are sharply drawn cleavages.

Recent caliphs, who have been the sultans of Turkey, have claimed spiritual supremacy over the Mohammedan world of some 300,000,000 souls. But in actual fact the Sultan of Turkey had little more spiritual ascendancy over the Mohammedans outside Turkey than the King of England has over the Episcopalians in the United States. In fact there would be no urgent Near East problem at this moment had his leadership been recognized on the other side of the Bosphorus in Asia Minor.

Caliphs Have Always Ruled

A very important difference between the Western mind and the Mohammedan viewpoint has, hitherto, precluded a spiritual ascendancy of the latter which would

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developed an industry which kept the shuttle flying through 16,000 looms in the state.

Brought Here by Whalers

About the same time, American whalers and sailing vessels that were plowing the Pacific, exploring, naming and renaming islands in the South Seas, made their way into the ports of India in order that the women waiting at home for the welcome sign of a sail might add to their collections of treasure one of those prized light wraps which have become renowned for the glowing harmony, depth and enduring qualities of its brilliant colors.

One of the most beautiful of the elaborate designs was the "cone" pattern; another general favorite being the "ring" shawl, which, though not at all transparent, is so soft that it can easily be drawn through a finger ring. Fortunate indeed was the woman who happened to possess one laden with the delicate embroidery which made them so handsome and so costly!

War Sealed Their Doom

The production of shawls in Kashmir, however, has fallen off within the last twenty-five or thirty years and is almost non-existent today. The Franco-Prussian War sealed their doom, and the famine in India during 1877-79 played havoc among the weavers. It is said that if it were not for the fact that according to the treaty between the State of Kashmir and the British Government six pairs of shawls of fine quality must be paid yearly, probably even the knowledge of the art itself would die out among the natives, though it has been practiced since the days of the Emperor Baber, the first of the Great Moguls, who ruled India in the early part of the sixteenth century. In those days and for centuries afterward the beautiful shawl woven and embroidered by the Kashmiri maiden was the chief object in the dowry she brought her husband.

Not Made of Sheep's Wool

The queer part of the story is that these exotic things are not made of wool of sheep, nor do the animals live in Kashmir. In our every-day parlance the word cashmere is incorrectly applied to material made from the finest grade of the wool of merino sheep raised in Spain, but the real product is made from the soft, very fine and short underwool of the shawl-goat which lives in the mountainous regions of Tibet. There are several varieties of this so-called wool, but on the finest of it the Maharaja of Kashmir has a monopoly.

In Amritsar and other places in the Punjab, a fine soft Persian sheep's wool is used. The Tibetan goat which produces the most highly prized product is an aristocrat of his kind, with a shapely head, long thin ears, and delicate skin. Regardless of what color he may be, the under-wool is of a uniform greyish white tint and almost as soft and silky as down. The natives collect it after it has fallen off naturally in the spring time, or remove it and carefully separate it from the hair.

Bulletin No. 2, February 12, 1923.

Note to Teachers

References to articles and pictures in The National Geographic Magazine concerning subjects treated in this Bulletin are given because many teachers wish to employ them for further study or for project and problem assignments. The following is only a partial bibliography extracted from "The Cumulative Index of The National Geographic Magazine" (1899-1922, inclusive). A limited supply of some numbers may be ordered from The Society's offices at the prices named. Those numbers marked with an asterisk (*) are out of print. Bound volumes of The Geographic may be consulted in any public library and in school libraries.

Armenia and The Armenians. By Hester Donaldson Jenkins. Vol. XXVIII, pp. 371-493, 29 ills. in black and white, 59 ills. in color, Oct., 1915. 50c.

Between Massacres in Van. By Maynard Owen Williams. Vol. XXXVI, pp. 181-184, 3 ills., August, 1919. 50c.

"The Man in the Street" in China. By Guy Magee, Jr. Vol. XXXVIII, pp. 406-421, 15 ills., Nov., 1920. 50c.

Impressions of Asiatic Turkey. By Steven Van Rensselaer Trowbridge. Vol. XXVI, pp. 598-609, Dec., 1914. 50c.

Homer's Troy Today. By Jacob E. Conner. Vol. XXXVII, pp. 520-532, 11 ills., half-page map, May, 1915. 50c.

A Traveler's Notes on Java. By Henry G. Bryant. Vol. XXI, pp. 91-111, 17 ills., Feb., 1910. (*)

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Djokjakarta: In the Land of Batik and the Boro Boedoer

GRANDFATHER, who saw Niagara Falls and went to Chicago for the World's Fair, lived out his days on the farm, a well-traveled man.

Grandson, scanning the week's trade opportunities, glancing through his daily paper, or listening to an evening's radio concert is assailed by the varied facts that carousels and mimeographs may be sold in Jamaica, that the French have advanced into the Ruhr region, that agents for portable typewriters and kodaks are needed in Peru, that Constantinople offers an excellent market for lip sticks and cosmetics, and that the tourist steamers are stopping for a side trip to Djokjakarta.

Epics in Ten Words

Every item spells an epic of modern progress, whether you wonder more at the trade conquest of the shaggy Andes, or the intimation that when the Moslem Julie O'Grady drops her veil she is determined to rival her occidental sister in beauty of the skin.

But Djokjakarta stands out. It is unpronounceable, it hitherto has been all but inaccessible, and it is among those wanderlust sirens which whisper in day dream moments, "You may come here some day."

One of the most fascinating spots in this most Javan of Java cities is the market. The Dutch have roofed it over, but under the tile shelters the natives display baskets of rice, bunches of bananas, and leaves bearing preparations of betel, peppers, and ground coconut, just as they do in every Javan town, where the market, or passar, is a center of interest.

Banana Leaf is Wrapping Paper

If your purchase is small enough to warrant wrapping you get a neat package enclosed in banana leaf, which has been called the "wrapping paper of the tropics," fastened with a cactus thorn.

Back home the tailor has consolidated with the bootblack; here he has usurped a space in the market, so that when the native calls for the supplies he may have his sarong mended. The loose, single nether garment of the Javan, skillfully twisted about the waist, is peculiarly liable to tears and rents.

To the American woman traveler this garment is apt to be a matter of particular interest. Within the last few years the United States has fallen victim to the lure of batik. The Javans, because of unique geographical conditions, are the exponents of this subtle and colorful art.

Volcanoes Fertilized Java

Java is extremely fertile—made so by its numerous volcanoes, those much maligned but beneficent forces. The entire island is the most luxuriant garden spot in all the world. It is so densely populated that its inhabitants must till the soil, and cannot pluck their food from the trees as in some South Sea isles. But they do live by a minimum of labor and they require for shelter only a roof over their heads to protect them from frequent rains.

The result of these conditions has been that the present day Javan has had

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cut across all lines of temporal power and include even warring nations. The Mohammedan has no priests. Islam is the most pragmatic of all religions. Heretofore if a caliph did not rule he wasn't a caliph. A spiritual ruler up to now has been incomprehensible to the Moslem mind. Naturally, then, caliphs have sought to rule by the sword.

Ideas are potent factors in geography. Not only does the Mohammedan conceive it difficult to pray "Thy Kingdom Come" and then fight for a different kind of kingdom, but, in peace time, his religion and his law go hand in hand. Mohammed was a law giver, not only in the Mosaic but also in the Justinian sense. There are as many codes of law among Mohammedans as there are sects; and as many kinds of lawyers as there are codes. Among the Sunnites, the Orthodox major division of Islam, there are four schools of law.

The very word "caliph" has an allurement which dates back to childhood days when you lived among these fantastic Arabian nights at the court of Caliph Harun al Rashid. Rashid was a bona fide caliph, and in your later years a reading of the historical facts about the caliphate furnish no fewer thrills than the immortal tales.

The Early "Successors"

When Mohammed died his counselor, Abu Bekr, the companion of his flight, or Hegira, became caliph, meaning, literally, successor. Abu Bekr means "father of the virgin." He was Mohammed's father-in-law. The second caliph, or successor, was Omar, another father-in-law of the Prophet, who started organizing armies and began spreading Islam over the map in a very literal sense. Omar was the first to hear the title Emir al Moumenin, "Prince of the Faithful."

From the first, Ali, husband of Mohammed's daughter, Fatima, considered himself the logical successor to the caliphate. Not until Abu Bekr and Omar had ruled, and another caliph, Othman, had his day and had been murdered as was Omar before him, did Ali become caliph.

Certainly Mohammedanism can be termed emphatically a "man's religion." Yet, at this early date, two women were the moving spirits in splitting it into the Sunnite and Shiite divisions which have prevailed ever since. Avesha, favorite wife of the Prophet, always had been jealous of his daughter, Fatima, and at the succession of Fatima's husband directed all her efforts upon an anti-Ali party. Meantime the group which, all along, had regarded Ali as the legitimate successor, gained strength during his rule but were kept busy to hold the sway Omar had established.

When Ali's son and successor, Hassan, was murdered, probably by the hand of his wife at the behest of Moawiyah, this Moawiyah assumed the caliphate, removed its seat to Damascus, and began the series of rulers known as Ommiades. Henceforth the Shiites were alienated from the Sunnites, or Orthodox Mohammedans, because of their reverence for Ali and Hassan, and their belief that the first of the Ommiades and his successors were usurpers and pretenders. Arabian and Persian Mohammedans inclined toward the Shiite faction.

An Earlier Rebellion of Iraq

Away back in the days of the successor to Moawiyah the inhabitants of Iraq rebelled—the same Iraq which only last year launched out again on its national course after electing Emir Feisal king. Feisal is the third son of the Grand Sheriff of Mecca.

It was during another series of caliphates, that of the Abbasid monarchs, that Harun al Rashid ruled. And it was after his reign that the division of the caliphate among his three sons made the caliphate into a sort of commission form of government. One son was to hold sway over Arabia and Syria; another in Persia and Turkestan; and a third in Asia Minor and the Black Sea region.

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Erivan: Armenia's Most Recent Capital

ERIVAN, latest capital of Armenia, which again is attracting world sympathy because of Turk depredations, is the subject of the following communication to the National Geographic Society from Maynard Owen Williams:

"In Van and Erivan the Armenians had two of the most delightfully situated of cities. Van, the ancient capital, backed by ten thousand foot mountains, looks across the wonderfully blue lake of the same name to the rough crater rim of Nimrud and the perfect cone of Sipan, with the snowy ridge of the mountains of Kurdistan to the south. Since the spring of 1918, when the Turks swept through toward Tabriz, no Armenian has lived in that ill-fated city over which war washed in repeated waves of terror and destruction.

Center of Armenian Nationality

"Erivan, the new capital, is situated on the northern edge of the wide plain of the River Arax, which stretches from that city to the slopes of 17,000-foot Ararat, one of the world's lordliest mountains. It was the city toward which the Armenians retreated time and again during the war and it has been the city around which Armenian nationality centered during the stormy period after the Armistice.

"Behind Erivan rises a line of hills which stretch northward to lofty Lake Gokcha, with a famous old monastery on an island near its western shore, and through these mountains, some of them more than two miles high, there winds the well built military road which leads to Akstafa and to Tiflis. Steep ascents are negotiated by intricate hairpin turns and the views as one dashes along in a motor car were a lovely succession of prosperous valleys and wooded mountain sides.

"Erivan is also connected with Tiflis, Georgia, and Tabriz, Persia, by a railway, which, however was in operation very little after 1918.

Pass from Terror to Terror

"Surrounded as they have been by many foes, the Armenians of Erivan have passed from one terror to another. They have had dealings with Turk and Bolshevik in an effort to save what is left of the vanishing race.

"Twelve miles away toward the River Arax, the Armenian Swanee, there is the quaint little town of Etchmiadzin, the home of the Armenian Katholikos, who is chosen by the entire Armenian nation, including those in India and Russia as well as those in Turkey and Persia, and who is the spiritual head of the national church which has been the kernel of Armenian national life for centuries.

"Erivan itself is a place of little interest, although it contains the ruins of a Turkish fortress four centuries old and the Blue Mosque of Hussein Ali Khan, whose enameled tiles rival those at the Tombs of Shakh Zindi in Samarkand. Each year in this Christian city there is a passion play depicting the assassination of Hussein, the son of Ali, enacted by the Moslem population.

Plain Dotted With Village Ruins

"There it stands, a nondescript city between the mountains into which the helpless people have repeatedly retreated and the rich plain of the Arax, dotted

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slight need to concern himself with architecture, with making machines, or with household decorations. Hence his craving for self expression has expended itself in his personal adornment.

The tedious process of batik making—application of wax to that part of the design which is not to take the dye, the steaming out of the wax, and its further application as each successive color is employed, and the knowledge of color required to obtain the delicate shades and hues—long were mysteries which amazed the occasional visitor to Java. Now they are known and practiced with varying degrees of proficiency in various art centers of American communities. This Javan art inevitably suggests a comparison with that distinctive American art, color printing, which employs the same basic principles in achieving the finest gradations of color.

A Dinner Table Masterpiece

Djokjakarta beckons to the epicure as well as to the asthete. Its rijst-tafel, or rice table, affords a rare gastronomic experience. A Japanese dinner beguiles the visiting diner with a series of exotic tidbits served separately. The Javan meal is a veritable symphony, with its underlying motif a stratum of rice, and upon that rises a structural harmony of foods—vegetable upon egg, curry upon fish, fowl upon meat. The casual observer must not conclude that this is a sort of variant of the alleged Chinese chop-suey of American invention, a mere hash; rather the principal is one of blending a rainbow of flavors, and tickling the palate by a chromatic scale of taste, in much the same way as the batik maker strives for new combinations of color.

Though the modern Javan is not concerned with architecture the island people of thousands of years ago built temples and monuments which today are objects of wonder to the student and fragments of beauty to the artist. Notable among these is the Great Buddha, or Boro Boedoer, a mighty terraced temple, containing a massive image of Buddha and a remarkable series of bas-reliefs.

To the scientist the island of Java is a potential laboratory for studies of volcanic action. Mt. Katmai, in Alaska, is the largest active volcano in the world, but some of the long-silent craters of Java are greater even than giant Katmai. Vulcanism is a branch of natural science which is attracting ever wider attention as it is realized that volcanoes have played an important part in making the earth habitable for man.

Bulletin No. 4, February 12, 1923.

with the ruins of Armenian and Tatar villages. And across the hazy plain, standing alone in its majesty rises the huge mass of Ararat, snow-capped and impressive, from which the Armenian priests long since copied their headgear and toward which the anguished people now gaze with little hope.

"Across the western shoulder of Ararat they have come, leaving behind them their beloved homes beside the turquoise lake at the foot of Castle Hill in Van, its sides carved with boastful inscriptions left by a dozen conquerors. To be conquered, to be pounded in the surf of national strife and to be cruelly crushed by the backwash of war—this has been the history of Erivan since the Russian front in the Caucasus crumbled beneath the weight of four years of misunderstood conflict, and disorder spread over the Armenian plateau where war and massacre had long been known."

Bulletin No. 5, February 12, 1923.

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WICKER-BOUND PIGS BEING TRUNDLED TO MARKET ON CRUDE WHEELBARROWS: CANTON, CHINA. (See Bulletin No. 1.)

The thrifty yellow race knows how to make the most of its meat resources. A poor pig is seldom seen in China.